

# THE Christian Monitor.

VOLUME 1.] RICHMOND, VA. SEPTEMBER 16, 1815. [NUMBER 11.

## Miscellaneous.

### MEMOIR OF JOHN BUNYAN.

FROM MIDDLETON'S EVANGELICAL  
BIOGRAPHY.

(Concluded from page 77.)

He died at his lodgings on Snow Hill, London, of a fever, contracted by a journey to Reading in very bad weather, where he had been to make up a dispute between a young gentleman and his father. This was on August 31, 1688, in the sixtieth year of his age. His body was interred in Bunhill Fields. He had, by his first wife, four children, one of which, whom he tenderly loved, was blind. His second wife survived him but four years, dying in 1692.

He appeared in countenance (says the continuator of his life) to be of a stern and rough temper; but in his conversation he was mild and affable; not giving to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low, in his own eyes, and submit himself to the judgement of others: abhorring lying and swearing; being just in all that lay in his power to his word; not seeming to revenge injuries, loving to reconcile differences, and making friendship with all. He had a sharp quick eye; accomplished with an excellent discerning of persons, being of good judgement, and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish, but, in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderately large; his forehead something

high, and his habit always plain and modest. He was certainly a man of a great and vigorous genius, which, had it been properly cultivated, might have raised him to a very conspicuous eminence in the literary world. It is wonderful, under so many disadvantages and depressions, that it could soar so high as it did: and it is one extraordinary proof, among many, that though the grace of God doth not impart new natural powers, yet, in super-addition to its own proper effects, it usually gives new energy to those powers and draws them on to attainments, which before could not have been expected or conceived. Mr. Granger (author of the Biographical History of England) says of him, that "when he arrived at the sixtieth year of his age, which was the period of his life, he had written books equal to the number of his years: but as many of these are on similar subjects, they are very much alike. His masterpiece is the Pilgrim's Progress, one of the most popular, and, I may add, one of the most ingenious books in the English language." The same author also observes that "Bunyan, who has been mentioned among the least and lowest of our writers, and even ridiculed as a driveller by those who have never read him, deserves a much higher rank than is commonly imagined. His Pilgrim's Progress gives us a clear and distinct idea of Calvinistical divinity. The allegory is admirably carried on, and the characters justly drawn, and uniformly supported. The Author's original and poetic genius shines through the coarseness and vulgarity of his language, and intimates, that, if he had been a master of numbers, he might have composed a poem worthy of Spenser himself. As this opinion may be deemed paradoxical, I shall venture to name two persons of eminence of the same sentiments: one, the late Mr. Mor-

fiak, of Reading; the other, Dr. Roberts, now Fellow of Eton College." Mr. Granger observes in a note, that "Mr. Merrick, has been heard to say in conversation, that Bunyan's invention was like that of Homer." Another person well remembers an observation of the same "Mr. Merrick to himself," upon his having been presented by a noble lady with a new edition of the Pilgrim; "That it was a complete poem, and a very excellent and ingenious poem, with a religious tendency, which could be said but of few poems." To which may be added, the well known remarks of a polite author, that Bunyan's Pilgrim was a Christian; but Patrick's only a Pedlar."

His works, which were sixty in number, have been collected together, and published in an uniform edition. The third part of the Pilgrim's Progress is not Mr. Bunyan's; neither is that piece, printed with his name to it about the year 1696, entitled, "Heart's Ease in Heart's Trouble." His Pilgrim hath passed above fifty editions, and been translated into various languages.

#### MEMOIR OF MATTHEW HALE.

*FROM MIDDLETON'S EVANGELICAL BIOGRAPHY.*

SIR MATTHEW HALE, Knight, (Lord Chief Justice of the King's Bench,) was born at Alderly in Gloucestershire, Nov. 1, 1609. His grandfather was Robert Hale, an eminent clothier at Wotton Under Edge, in that county, where he and his ancestors had lived for many descents, and had given lands for the use of the poor. He was soon deprived of the happiness of his father's care and instruction; for as he lost his mother before he was three years old, so his father died before he was five. Great care was taken of his education by his guardian, Anthony Kingscot, of Kingscot, esq. who intended him for a divine, and, being inclined to the way of the puritans, put him to some schools that had masters of that side. In the seventeenth year of his age, he was sent to Magdalen Hall, Oxford, where Mr. Obadiah Sedgwick was his tutor. He was an extraordinary proficient at school, and for some time at Oxford; but the stage players coming thither, he was so much cor-

rupted by seeing many plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head was filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved, upon his coming to London, never to see a play again, to which he constantly adhered. Being now taken off from his studies, and from the gravity of his deportment, which was formerly eminent in him, far beyond his years, he betook himself to many vanities incident to youth, but still preserved his outward purity, with great probity of mind. He loved dress, and delighted much in company; and being a robust person, he was a great master at all those exercises that required strength. He also learned to fence, and became so expert that he worsted many masters of those arts\*.

He was now so taken with martial matters, that instead of going on in his design of being a scholar or a divine, he resolved on being a soldier; and his tutor, Mr. Obadiah Sedgwick, going into the Low Countries chaplain to lord Vere, he resolved to go with him, and to trail a pike in the prince of Orange's army; but a happy stop was put to this resolution. He was engaged in a suit of law, and was forced to leave the university, after he had been there three years, and go to London. He was recommended to serjeant Glanville for his counsellor, and he observing in him a clear apprehension of things, and a solid judgement, and a great fitness for the study of the law, took pains to persuade him to forsake the thoughts of being a soldier, and to apply to the study of the law. He prevailed on, and Nov. 8, 1629, was admitted into Lincoln's Inn; where he followed his studies with a diligence, which could scarcely be believed, if the signal effects of it did not gain credit to

\* Bishop Burnet relates, that a fencing master told Mr. Hale he could teach him no more, for he was now better at the trade than he was. Mr. Hale looked on this as flattery, and to know the truth, promised this master to give him the house he lived in, if he could hit him on the head (he was his landlord) the fencing master, after a little engagement, hit him a blow on the head, and Mr. Hale gave him the house freely; and was not unwilling at that rate to learn so early to distinguish flattery from plain and simple truth.



2. He studied for many years sixteen hours a day: he threw away all finery, and betook himself to a plain fashion, which he continued to use in many points till his dying day. It is related, that passing from the extreme of vanity in his apparel, to that of neglecting himself too much, he was once taken when there was a press for the king's service, as a fit person for it. But some that knew him coming by, and giving notice who he was, the pressmen let him go, and he returned to more decency in his dress, but never to superfluity or vanity. Yet he did not at first break off from keeping too much company with some vain persons, till a sad accident drove him from it.\*

Now was an entire change wrought on him; now he forsook all vain company, and divided himself between the duties of religion, and the studies of his profession: in the former he was so regular, that for six and thirty years, he never once failed going to church on the Lord's day; this observation he made, when an ague first interrupted that constant course, and he reflected on it as an acknowledgement of God's great goodness to him, in so long a continuance of his health.

Not being satisfied with the law books then published, and firmly resolving to take things from the fountain head, he was very diligent in searching records. And, with collections out of the books he read, mixed with his own learned observations, he made a most valuable com-

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\* He was invited, with other young students, to be merry out of town, and one of the company called for so much wine, that, notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down as dead before them, so that all that were present were not a little affrighted at it, who did what they could to bring him to himself again: this particularly affected Mr. Hale, who thereupon went into another room, and shutting the door fell on his knees, and prayed earnestly to God, both for his friend, that he might be restored to life again, and that himself might be forgiven, for giving such countenance to so much excess; and he vowed to God, that he would never again keep company in that manner, nor drink a health while he lived: his friend recovered, and he most religiously observed his vow till his death; though he was sometimes roughly treated for this, which some hot and indiscreet men called obstinacy.

mon place book. It was done with great industry and judgement; in-so-much, that an eminent judge of the King's Bench having borrowed it of him (though he very unwillingly lent it, as thinking it too imperfect) the judge after having perused it, said, that though it was composed by him so early, he did not think any lawyer in England could do it better, except he himself would again set about it. He was early taken notice of by a gentleman of the same inn with himself, William Noy, esq. the attorney general, who directed him in his studies, and had such a friendship for him, that he was called young Noy. The great and learned Mr. Selden also soon found him out; and though much superior to him in years, took such a liking to him, that he not only lived in great friendship with him, but also left him at his death one of his executors. It was this acquaintance that first set Mr. Hale on a more enlarged pursuit of learning, which he had before confined to his own profession. So that by his uncommon industry and good natural parts, he arrived at a considerable knowledge in the civil law, in arithmetic, algebra, and other mathematical sciences, as well as in physic, anatomy, and surgery. He was also very conversant in experimental philosophy, and other philosophical learning; in ancient history and chronology. Nor was he unacquainted with the ancient Greek philosophers, but want of use wore out his knowledge of the Greek tongue; and though he never studied Hebrew, yet, by his frequent conversations with Selden, he understood the most curious things in the rabbinical learning. But, above all, he seemed to have made divinity his chief study; to which he not only directed every thing else, but also arrived at that knowledge in it, that those, who read what he wrote on those subjects, will think they must have taken most of his time and thoughts. Some time before the civil wars he was called to the bar, and began to make a figure in the world. But, upon their breaking out, observing how difficult it was to preserve his integrity and to live securely, he resolved to follow these two maxims of Poinponius Atticus, whom he proposed to himself as a pattern: namely, "to engage in no faction, nor meddle

in public business ;" and, " constantly to favour and relieve those that were low-est." Accordingly he avoided all public employment, and the very talking of news ; being strictly careful, never to provoke any in particular, by censuring or reflecting on their actions. And he often relieved the royalists in their necessities. This he did in a way no less prudent than charitable, considering the dangers of that time ; for he often deposited considerable sums in the hands of a worthy gentleman of the king's party, who knew their necessities well, and was to distribute his charity according to his own discretion, without either letting them know from whence it came, or giving himself any account to whom he had given it. This so ingratiated him with them, that he came generally to be employed by them in his practice. He was one of the counsel to the earl of Strafford, archbishop Laud, and king Charles himself : as also to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven.

When he was counsel for this lord, he pleaded with that force of argument, that the then attorney general, Edmund Prideaux, threatened him for appearing against the government : to whom he answered, " He was pleading in defence of those laws, which they declared they would maintain and preserve, and he was doing his duty to his client, so that he was not to be daunted with threatenings." Being esteemed a plain honest man, a person of great integrity and knowledge in the law, he was entertained by both parties, the presbyterians as well as loyalists. In 1643 he took the covenant, and appeared several times with other lay persons among the assembly of divines. He was then in great esteem with the parliament, and employed by them in several affairs, for his counsel, particularly in the reduction of the garrison at Oxford ; being, as a lawyer, added to the commissioners named by the parliament to treat with those appointed by the king. In that capacity he did good service, by advising them, especially the general, Fairfax, to preserve that famous seat of learning from ruin. Afterwards, though the death of king Charles I. was a great grief to him, yet he took the oath called the engage-

ment. And, Jan. 20, 1651-2, was one of those appointed to consider of the reformation of the law. Oliver Cromwell, never left importuning him, till he accepted the place of the justices of the common bench ; for which purpose he was by writ made serjeant at law, Jan. 25, 1653-4. In that station he acted with great integrity and courage. He had at first great scruples concerning the authority under which he was to act. And, after having gone two or three circuits, he refused to sit any more on the crown side ; that is, to judge criminals.

The same year he was elected one of the five knights to represent the county of Gloucester, in the parliament which began at Westminster, Sept. 3, 1654.—He duly attended the house, on purpose to obstruct the mad and wicked projects then set on foot, by two parties, that had very different principles and ends. One of those parties, who were enthusiasts, were resolved to pull down a standing ministry, the law and property of England, and all the ancient rules of this government, and set up in their room an indigested enthusiastical scheme, which they called the kingdom of Christ, or of his saints ; many of them being really in expectation, that one day or other Christ would come down, and sit among them, and at least they thought to begin the glorious thousand years mentioned in the Revelation. The others, taking advantage from the fears and apprehensions all the sober people of the nation were in, lest they should fall under the tyranny of that distracted sort of people, intended to improve that opportunity to raise their own fortunes and families. Amidst these Judge Hale steered a middle course ; for, as he would engage for neither side, so he, with a great many more worthy men, came to parliament, more out of a design to hinder mischief, than to do much good ; that is, to oppose the ill designs of both parties, the enthusiasts as well as the usurpers. Among the other extravagant motions made in this parliament, one was, to destroy all the records in the Tower, and to settle the nation on a new foundation ; so he took this province to himself, to shew the madness of this proposition, the injustice of it, and the mischiefs that would follow on it ; and did



it with such clearness and strength of reason, as not only satisfied all sober persons, but stopped even the mouths of the frantic people themselves.

When the protector died, he not only excused himself from accepting of the mourning that was sent him, but also refused the new commission offered him by Richard; alledging, "He could act no longer under such authority." He did not sit in Oliver's second parliament, in 1656; but, in Richard's, which met Jan. 27, 1658-9, he was one of the burgesses for the university of Oxford. And in the Healing Parliament, anno. 1660, which recalled Charles II. he was elected one of the knights for the county of Gloucester, through lord Berkeley's interest, and without any charge to himself, though he had a competitor that spent near a thousand pounds; a great sum to be employed in that way in those days. In that parliament, he moved that a committee might be appointed to look into the propositions that had been made, and the concessions that had been offered by Charles I. during the late war; that from thence such propositions might be digested, as they should think fit to be sent over to the king at Breda. He was also very earnest and instrumental in getting the act of indemnity passed. On June 22, his majesty recalled him, among others, by writ, to the degree of serjeant at law. And, upon settling the courts in Westminster Hall, constituted him Nov. 7, the same year, chief baron of the Exchequer. Sometime after he was knighted. It is an honour usually conferred upon the chief judges; but Mr. Hale desired to avoid it; and therefore declined for a considerable time opportunities of waiting on the king; which the lord chancellor observing, he sent for him upon business one day, when the king was at his house, and told his majesty, "There was his modest chief baron;" upon which he was unexpectedly knighted.

He continued eleven years in that place; and very much raised the reputation and practice of the court, by his exact and impartial administration of justice, as also by his generosity, vast diligence, and great exactness in trials.\*

\* Of which we have the following instances. He would never receive any private addresses

According to his rule of favouring and relieving those that were lowest, he was now very charitable to the Nonconformists, and took great care to cover them as much as possible from the severities of the law. He thought many of them had merited highly in the business of the king's restoration, and at least deserved that the terms of conformity should not have been made stricter than they were before the war. But as he lamented the too rigorous proceedings against them, so he declared himself always of the side of the church of England, and said, "Those of the separation were good men, but they had narrow souls who

or recommendations from the greatest persons, in any matter in which justice was concerned. One of the first peers of England went once to his chamber, and told him, "That having a suit in law to be tried before him, he was then to acquaint him with it, that he might the better understand it, when it should come to be heard in court." Upon which Sir Matthew interrupted him, and said, "He did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike;" so he would not suffer him to go on. Whereupon his grace (for he was a duke) went away not a little dissatisfied, and complained of it to the king, as a rudeness not to be endured. But his majesty bled him "content himself that he was no worse used," and said, "He verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes." Another passage fell out in one of his circuits, which was somewhat censured as an affectation of unreasonable strictness; but it flowed from his exactness to the rules he had set himself. A gentleman had sent him a buck for his table, that had a trial at the assizes; so when he heard his name, he asked, "if he was not the same person that had sent him venison?" And finding he was the same, he told him, "He could not suffer the trial to go on till he had paid him for his buck." To which the gentleman answered, "That he never sold his venison, and that he had done nothing to him which he did not do to every judge that had gone that circuit," which was confirmed by several gentlemen then present: but all would not do, for the Lord Chief Baron had learned from Solomon, that "a gift perverteth the ways of judgement;" and therefore he would not suffer the trial to go on, till he had paid for the present; upon which the gentleman withdrew the record. And, at Salisbury the dean and chapter having, according to custom, presented him with six sugar loaves in this circuit, he made his servants pay for the sugar before he would try their cause.

would break the piece of the church about such inconsiderable matters as the points in difference were." After the fire of London, he was one of the principal judges that sat in Clifford's Inn, to settle the differences between landlord and tenant: being the first that offered his service to the city in that affair: wherein he behaved himself to the satisfaction of all parties concerned. He was heartily engaged (together with Dr. Wilkins, afterwards bishop of Chester, &c.) in the attempt to bring a comprehension to pass, 1668, for the more moderate dissenters, and a limited indulgence towards such as could not be brought within the comprehension: but so strong was the opposition, that the whole project was let fall; and, says bishop Burnet, those who had set it on foot, came to be looked upon with an ill eye, as secret favourers of the dissenters, underminers of the church, and every thing else that jealousy and distaste could cast upon them. On this occasion, judge Hale and Dr. Wilkins contracted a firm and familiar friendship, and an intimacy and freedom in converse, that the judge used with no other. He held also great conversation with Mr. Richard Baxter, who was his neighbour at Acton, on whom he looked as a person of great devotion and piety, and of a very quick apprehension: indeed, as he thought the Nonconformists were too hardly used, he bestowed his charity largely among them, and took great care to cover them all he could from the severities some designed against them.

Let us view him now when broken in health, and growing weaker daily in body. He made a voluntary surrender of his office, which he had held about four years and a half; having sued to the king for a writ of ease, which he was unwilling to grant, and deferred it, till the lord chief justice Hale being wearied by application and delay, drew up a deed of surrender with his own hand, and delivered it to the lord chancellor. He had behaved in that high station with his usual strictness and diligence.

The writer of his life inserts a paper which shews that Sir Matthew Hale thought himself no longer bound in duty to hold his office, and was desirous to quit it, that he might wholly apply him-

self to better purposes: the close of that paper is as follows: "I do not know a better temporal employment than Martha had, in testifying her love and duty to our Saviour, by making provision for him; yet our Lord tells her, that though she was troubled about many things, there was only one thing necessary, and Mary had chosen the better part." He had been wont to worship God in his family, performing it always himself, if no clergyman was present: but as to private exercises of devotion, he used the greatest privacy, and indeed used the greatest caution to conceal the religious impressions which were in his mind, from fear, lest by some fall he should bring reproach on religion: but now in his weak state he retired often to his closet for devotion, as long as he could go, and when his infirmities prevented he made his servants carry him thither in a chair. It was in February, 1675-6, that he surrendered his office, and as the next winter came on, he saw with great joy his deliverance coming on, together with longings for the blessedness of another state; his pains increased so on him, that no human unassisted patience could have borne them without a great uneasiness of mind. He could not lie down in bed above a year before his death, by reason of the asthma. He was attended in his sickness by a pious and worthy divine, Mr. Evans Griffith, minister of the parish; and it was observed, that in all the extremities of his pain, whenever he prayed by him, he forbore all complaints or groans, but, with hands and eyes lifted up, was fixed in his devotion. Not long before his death, the minister told him of an approaching sacrament, but that he believed he could not come and partake of it with others, and therefore he would give it to him in his own house: he replied, No—his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it, and was carried in his chair. He continued to enjoy the free use of his reason to the last; which during his sickness he had often earnestly prayed for; and when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state he longed for, and, on



Christmas day, 1675-6, he breathed out his pious soul without a struggle.

The character of Sir Matthew Hale, given by Mr. Baxter, is an admirable one, but too long for insertion. Mr. Samuel Clark, in his life of Sir Matthew Hale, observes, he was a chief observer of the Lord's days, in which, besides his constant attendance upon the public service of God twice a day, in the evening he called all his family together and repeated to them the heads of the sermons, with some additions of his own, which he fitted for their capacities, after which he constantly shut up himself for two or three hours, which he spent in his secret devotions, and profitable meditations; of which contemplations two volumes in octavo were printed a little before his death. He died in the sixty-seventh year of his age. His funeral sermon was preached from Isaiah lvii. 1. and on January 4, he was buried in the church-yard of Alderley, with the following epitaph, composed by himself, on his monument:

"Hic inhumatur corpus  
MATTHÆI HALE, Militis;  
ROBERTI HALE, et JOHANNÆ,  
Uxoris ejus, Filii unici:  
Nati in hac Parochia de  
Alderley, primodie Novembris,  
Anno Dom. 1609:  
Denati vero ibidem vicesimo  
quinto die Decembris,  
Anno Dom. 1676.  
Etatis sue LXVII."

His works, published by himself, 1. "An Essay touching the Gravitation or Non-Gravitation of Fluid Bodies, and the Reasons thereof." Lond. 1674. 8vo.—2. "Difficiles Nugæ, or Observations touching the Torricellian Experiment, and the various solutions of the same, especially touching the Weight and Elasticity of the Air." Lond. 1674, 8vo.—3. "Observations touching the Principles of natural Motion, and especially touching Rarefaction and Condensation, together with a Reply to certain Remarks touching the Gravitation of Fluids." Lond. 1677. 8vo.—4. "Contemplations Moral and Divine." In two parts. 1676, 1677, 8vo.—5. "An English Translation of the Life and Death of Pomponius Atticus, written by his Contemporary and Acquaintance Cornelius Nepos; to-

gether with Observations political and moral." Lond. 1677, 8vo.—6. "The primitive Origination of Mankind considered and explained according to the Light of Nature." Lond. 1677, folio.—He also wrote the preface to, and published, the "Abridgement of many Cases and Resolutions of the common Law, alphabetically digested under several Titles, &c. by H. Rolle." Lond. 1668, folio.—Likewise, he was partly the author of "London's Liberty: or a learned Argument of Law and Reason, anno 1650." Reprinted in 1682, folio, under this title, "London's Liberties: or, The Opinions of those great Lawyers, Lord Chief Justice Hale, Mr. Justice Wild, and Mr. Serjeant Maynard, about the Election of Mayor, Sheriffs, Aldermen, and Common Council of London, and concerning their Charter."

Beside the above there were many of his works published after his decease. He likewise left a valuable collection of manuscripts to the society of Lincoln's Inn.

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*From Buck's Anecdotes.*

"All that is great and good in the universe is on the side of clemency and mercy. If we look into the history of mankind, we shall find that in every age, those who have been respected as worthy have been distinguished for this virtue. Revenge dwells in little minds: a noble and magnanimous spirit is superior to it. Collected within itself, it stands unmoved by the impotent assaults of our enemies; and with generous pity, rather than with anger, looks down on their unworthy conduct. It has been truly said, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it."

Anger and revenge are uneasy passions; "hence," says Seed, "it appears that the command of *loving our enemies* which has been thought a *hard saying*, and impossible to be fulfilled, is really no more, when resolved into its first principles, than bidding us to be at peace with ourselves, which we cannot be, so long as we continue at enmity with others."

The heathens themselves saw the reasonableness of the spirit which we are

now inculcating, and approved of it.— It is said concerning Julius Cæsar, that upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments, and also, that he could forget nothing but wrongs, and remember nothing but benefits.

It becomes a man, says the Emperor Antoninus, to love even those that offend him. A man hurts himself, says Epictetus, by injuring me : and what then ?— Shall I therefore hurt myself by injuring him ? In benefits, says Seneca, it is a disgrace to be outdone ; in injuries to get the better. Another heathen, when he was angry with one by him, said, “ I would beat thee ; but I am angry.”

Philip, the king of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors who were come to complain of some act of hostility, he asked whether he could do them any service. “ The greatest service thou couldst do us,” said Demochares, “ will be to hang thyself.” Philip, though he perceived all the persons present were highly offended at these words, made the following answer, with the utmost calmness of temper :— “ Go : tell your superiors, that those who dare make use of such insolent language are more haughty and less peaceably inclined than those who can forgive them.”

Tiberius, the Roman Emperor, at the beginning of his reign, acted, in most things, like a truly generous, good natured, and clement prince. All slanderous reports, libels, and lampoons, upon him and his administration, he bore with extraordinary patience ; saying, “ That in a free state, the thoughts and tongues of every man ought to be free ;” and when the Senate would have proceeded against some who had published libels against him, he would not consent to it, saying, “ We have not time enough to attend to such trifles : if you once open a door to such informations, you will be able to do nothing else ; for, under that pretence, every man will revenge himself upon his enemies by accusing them

to you.” How noble was the conduct of this heathen ! and what a reproof does his conduct afford to many who are professed christians, and who have not learnt that apostolic lesson, “ to be patient toward all men !”

A French lady, who lost her sight at two years old, was possessed of many talents which alleviated her misfortunes. “ In writing to her,” it is said, “ no ink is used, but the letters are pricked down on the paper ; and by the delicacy of her touch, feeling each letter, she follows them successively, and reads every word with her fingers’ ends. She herself in writing makes use of a pencil, as she could not know when her pen was dry : her guide on the paper is a small thin ruler, and of the breadth of her writing. On finishing a letter, she wets it, so as to fix the traces of her pencil, that they are not obscured or effaced ; then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing is very straight, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who accustomed her daughter to feel letters cut in cards of pasteboard, brought her to distinguish an A from a B, and thus the whole alphabet, and afterwards to spell words ; then, by the remembrance of the shape of the letters, to delineate them on paper ; and, lastly, to arrange them so as to form words and sentences. She sews and hems perfectly well, and in all her works she threads the needle for herself, however small.”

### CONDITIONS:

#### THE CHRISTIAN MONITOR

*Is published every Saturday ; each number containing eight octavo pages. An Index will be published at the end of each volume.*

*The price to Subscribers will be TWO DOLLARS per annum, if paid within two months after issuing the first number in every year ; or THREE DOLLARS should payment be delayed until after that time.*

*Printed by A. G. Booker & Co.*